1: Whiting E-5 (1936-1937) 1941
OJ13 Kwoma OJ13

224 strangled by hand or are snared by means of a running noose
[857] tied to the end of a stick. A man sometimes constructs a small deadfall trap in the granary or dwelling to catch stray rats, but more frequently he sets a hunting dog on these pests.

224 If a man does not use a bow and dart or spear to kill small
262 animals, the belief about his blood does not strictly apply.
[826] He may eat them without harm. Many Kwoma, however, do not take the chance of eating something which has been killed even in this way, and give the meat to some other member of their family.

224 Opossums and birds of paradise are exceptions to the
703 lack of interest in small game. A man may expend consider-
237 able effort hunting these, not because of their food value, but
223 because they yield homicidal insignia. A man who has taken the head of an enemy is permitted to wear a band of opossum fur on his forehead and bird of paradise plumes in his comb. Hence a man who already has the privilege of wearing such insignia eagerly seeks them, and one who does not yet have the privilege seeks them to use in the future or to give to a *brother* or *uncle*.

252 Processing sago is a continual chore for Kwoma adults of
593 both sexes. The technique which they master during adoles-
885 cence has been described in the preceding chapter. The only change which occurs at adulthood is that the work group is composed of a man and his wife rather than of a brother and
[439] his sister. The habits of processing sago are maintained by
[476] the family's need for an everyday supply of sago flour, for a surplus to be traded with the river people for fish, and for
[796] contributions to necessary work bees and ceremonial feasts.

226 An adult woman continues to fish as she did during her
462 adolescence and childhood. Since marriage is patrilocal, she
[590] fishes in a new locale with the women of her husband's hamlet.
[433] The main fish supply comes from trade; consequently fishing
[487] is only a supplementary occupation in an economic sense and is engaged in primarily for recreation.

222 A woman supplements the larder with edible produce from
462 the forest. She collects the leaves of certain wild trees for use as greens; she searches in the dead butts of sago palms for

796 around a framework. At the front and back ends, tilting toward the center,
346 were two huge masks, about four feet long and a foot wide. They were
778 beautifully carved and painted in black, white , red, and green. At the
[532] top of each mask was fastened what looked like feather work, a semblance of
[237] hair. Capping this were plumes similar to those worn by the dancers themselves. The mask near the front was called asambwerŋ, and belonged to Waskuk (an old man of Waskuk actually owned it); the one at the rear was called abŋnakus and belonged to Bangus (actually to the cicatrizer). The space between the masks on the top of the altar was covered with shell ornaments. A pumpkin seed shaped ornament of small cowrie shells fastened in rows on a woven or closely netted fabric was called savŋnayŋ. Another was similarly constructed, but shaped as a crocodile, with two larger shells for eyes, and called no naski (no means crocodile). Plumes, cockatoo, pigeon, etc, were set in various
[535] places in addition to bit of yellow grass hung in bunches. Some of the dancers also wore this same yellow grass stuck into their arm and leg bands.

796 The front of the house tamberan had been hidden from view by a 6½' screen.
346 While it prevented the women and children from seeing the sacred precincts,
417 the men could and did stand up on the framework of the screen to look out onto the other side. The women and children were not to come until the next day, but some of the men, at least one anyway, were on the women's side. We did not dare look over the screen for fear of breaking some taboo.

796 After a few minutes, we were escorted to some seats (planks that had been
533 hewn from 2' x 6' x 8" logs, and roughly carved), and told that the singsing
[123] would begin soon. Some of the natives began to walk slowly and silently around
[352] the altar while the "lulual" of Bangus, (one of the Kwoma hamlets) Sowinambi, began a verse in a high voice which ended in a prolonged o on the same note and fell off to a wŋ with shorter duration, on a lower note. This verse was answered from the other side of the screen in exactly the same manner, but with different words to the verse.

703 A homicide has the privilege of wearing cuscus fur on his head as an
237 everyday ornament and the plumes of several kinds of birds (bird of paradise was one kind) during the singsing. A man who had killed two men would wear the plumes of two birds at once. Women are forbidden to eat the flesh of
[262] these birds. Both Kum and War were homicides; each had killed an Urambanj. After admitting this, they hastened to add that these raids were retaliation for raids that the Urambanj had made on them and that the latter had started it.

726 They also have the usual New Guinea grievance battle where the sides line up, shout at each other from a distance, and throw spears until blood is drawn and then resume friendly relations.

462 We also have collected some scattered information on the division of labor by sex. Women get water and firewood, catch fish, make bags and do the cooking. Men hunt, and wash sago (women help in the preliminaries of washing sago). Both sexes garden. It is taboo for a man or his father
[262] or mother to eat a yam that he has planted or a pig that he has killed.
[274] Women can chew betel, but smoking is a man's privilege.
[502]

I noticed some spears
353 on a rack just under the ridgepole. There was one larger than the rest
411 and ornamented with cockatoo feathers. It was not an ordinary pig spear, but
[237] used only to kill men. I had Mar take it down, and we went back to our house
with it where I took a picture of Mar about to hurl it at an imaginary
enemy.

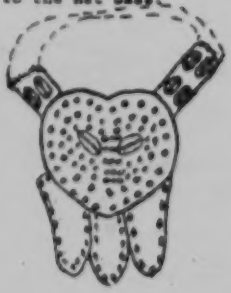
619 Earlier in the afternoon we heard someone yelling from a distance.
586 The boys about the house answered it and told us that the Tangwishamp had
[721] stolen a Waskuk woman. There was some excitement about this. They said
that in the days before the white government, this would have meant a
fight, but that now, if the report turned out to be true, they would "make
court" against the culprits at Ambunti. This morning, as far as we could
make out, the story was not true. It seems rather that the Tangwishamp
are sending back a Waskuk woman whom one of them had married. She is for
some reason unsatisfactory to them. This seems to be accepted by the
Waskuk as a perfectly justifiable action.

124 November 20, 1936. A week ago we told the Waskuk that we would like some of
the "savvy talks" to come around during the day, and we would pay them as
informants. Until then we have worked with them only when they have happened
around; the rest of the time we've worked with the kids who are always
around the house. As a result of this call at least one of them has been at
our house almost every day from breakfast until bed time, and we are nearly
[126] swamped trying to keep up with what they have to say. We are trying to
organize our information as we go along rather than leave it in the form of
raw notes. As a result it seems to take a great while to record very little,
but this seems to be the only way to know where we stand and what questions to
ask. During the past few days we have been working on the kinship system.
It is not complete, and there are probably mistakes in it. We have also
collected miscellaneous bits of information on history,--they have migrated
a short distance a few generations ago; headhunting and cannibalism--one

Ornaments

301 Basic to the ornaments worn is a netted base (sawfnf) onto which shells
286 are tied and sewn with bark string. The netting is from 4 to 11 rows wide,
287 narrowing on the ends. (Two of these net bases are required in bride price).
192 Shells , yesi (small cowrie shells) and asfmangfrf (larger ones), obtained
[583] by trade with the River people, are used for decoration in addition to their
[439] function as money.
[436]

The figure below , an ornament called wf nasfkf (crocodiles head) is made from shells attached to the net base.



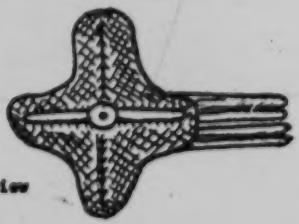
[562] An ornamented net bag for men worn only on ceremonial occasions is
[796] decorated with clam shell rings (smfngurf), shell ornaments (wanyivf) ,
yesi , asemangfrf and lofu waff (small turks heads made of wicker work).

[561] There are various types of hair ornaments which are privilege marks
[703] for the various age-grades; others are distinguishing homicidal insignia.
The long tail feathers of the bird ofparadise (mano) are the most highly prized for ornamentation. They can only be worn however by a man who has
[858] killed a man or woman (taken a head) from another place. Children can wear gouria pigeon and cockatoo feathers, and wooden combs, but not the mano.

301 A kind of plaited work covers one wooden 3-pronged comb. The comb is
[561] only worn by those who have passed the second age grade ceremony. The white
301 plume (not the tail feather) of the bush fowl (afo fokw) is attached
237

301 to the comb by pulling the quill down through a hole in the wood, and up
237 through another. The bird of paradise plume is worn instead only if the
[703] wearer has taken a head. The comb is worn standing upright in the middle
of the head.

[192] [illegible] ninid-- ornamental comb
[581]



front view

side view

301 Arm bands are decorated in various manners. Each has a wicker
285 base, (filid) , made in the fashion of a turk's head knot. Fine stitches
[192] are made from palm spathes. Coarse stitches are made from split liana cord.

[237] A white (clam) shell ring (fulé) is fastened to the arm band. It is sewed
[192] to the wicker work of the band with two or three strands of thread. The rings
vary in size from about one to two and a half inches.

302 Black paint on the face and forehead is worn only by homicides, but not
703 worn regularly.

301 Mŋwbali is a four row knitted ornament made with yasi shells.
286 The band increases in worth as further projections decorated with shells
237 are added to it. These projections are worn pointing up.

Mbuhayi is an ornament worn suspended from the neck, made from a net base and covered with yasi shells. It resembles a necktie. The [435] value of this ornament is about 2 shillings.